

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for advertisements is also hereby notified to all readers. We shall print only such as seem to us honest; and all we mean by that act is that it will be safe to read them; but when you come to business with the advertisers, you must act on your own responsibility.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

The Trade-Unions of England have a membership of 1,250,000.

Some one has figured out that Vanderbilt's income is \$16.66 $\frac{2}{3}$ a minute, \$1,000 an hour—\$8,760,000 a year.

It is rumored that George Jacob Holyoke, author of the "History of Coöperation in England," and one of the most earnest and able of English Coöperators, is to visit the United States next autumn.

It is asserted that one of the Russian generals proposes to allow the freedom of the press in his Department, and that a newspaper be established in which all the ideas of the Nihilists can be freely discussed, and that the Emperor has sanctioned the idea.

The Boston Coöperative store has had a trial of three months; no statistical reports are yet made public; but the capital stock has all been paid in, and the number of customers not members of the company has been greater than was expected, and there is good reason to suppose the enterprise is thus far working well. The shareholders recently held a meeting for choosing new directors, at which an address was made by Josiah Quincy, one of the principal originators of the enterprise.

The Clermont Home and Produce Company is the name of a new Coöperative organization which has recently commenced operations in Clermont Township, Fayette County, Iowa, under the leadership of G. L. Henderson, formerly editor of the *Positive Thinker*, published in New York City. It numbers at present eighteen persons. Its Articles of Agreement acknowledge a "firm faith in the revelations of science, and an unbounded hope in the progress of humanity, and in religion as their common foundation." It is proposed "to form a family congress, with common, undivided interests in land, home, industry, intellectual, social and religious culture, for individual welfare and general prosperity. So that the Family, its home and property, may become a perpetual and never-dying institution."

Geo. W. Webster of Bonair, Howard County, Iowa, has started an industrial school, having secured for this purpose 500 acres of land, all of which is under improvement. He has twenty acres of artificial grove—maples, poplars, evergreens and fruit trees—and has commenced planting evergreens on 8 $\frac{1}{2}$ acres designed for a school-park and botanical collection of trees and plants. Among "the objects desired" for the institution are enumerated a gymnasium and play-room, outdoor exercise for girls and boys, each child to have a few flowers and vegetables of its own, and besides the exercises of the Kindergarten, object lessons should daily be given in the open air when the weather is suitable, the instructor answering questions about the flowers, birds, stars, physiology or anything that would be proper and interesting for a child to know. Singing, marching and plays to be conducted by the teacher. Study, work and amusement are proper for students of all ages. At the age of fifteen years they should be able to work enough to pay all expenses and leave six or more hours each day for study during ten months in the year. With a fair ability, at the age of eighteen or twenty, they should have received a good academic course of instruction in the sciences, also be familiar with farming, gardening and fruit raising, and the use of tools. Mechanical training is considered of the highest importance to all."

Among other Coöperative organizations now commanding attention is that of the Mississippi Valley Cotton Planters' Association, which means to do its share toward making a New South. Its objects are thus stated in its constitution:

"The objects of this association shall be to develop all the material interests of the landlord and laborer by the more scientific and economic cultivation of the soil; to urge on all classes interested the absolute importance of a diversity of crops, to the end that we may be a self-sustaining country, and consequently that cotton shall become a surplus instead of, as now, the only crop; to encourage the introduction of all improved and labor-saving machinery and farming implements for the drainage of land and handling of crops by competitive trials of the same before competent committees; to promote the selection and improvement of all kinds of planting seed; to foster the introduction of the best classes of live-stock for breeding purposes; to enter into correspondence at once with various countries for the introduction of additional labor, and to keep prominently before the States of Tennessee, Mississippi, Arkansas and Louisiana, embraced in this association, the absolute necessity of some united, practical plan of immigration in which this association will coöperate; to be the medium through which parties interested may obtain information in regard to plantations, timber or cane lands for sale or rent, and, in general, to har-

monize and concentrate for the above purposes the efforts of all those engaged in the cultivation and sale of cotton, as well as those engaged in the manufacture of implements and machinery therefor, and for such other purposes as may hereafter be determined."

Thorold Rogers, Professor of Political Economy in the Oxford University, has an article on English land laws in the *Contemporary Review*, which enunciates principles that some people on this side the big water would denounce as Communistic. "Like the present occupant of the political economy chair at Berlin" (we quote from the *New York Sun*), "Mr. Rogers insists that the first kind of property recognized by human societies is that of the products of labor, while the very last to be acknowledged is the full ownership of the land. He points out that in England itself less than a century and a half has passed since the custom which made a tenant's assent indispensable to a landlord's conveyance was wholly done away. He reminds us that no society ever has or ever can admit the right of property in land to be as complete and extensive as the ownership over movable goods. He affirms squarely and boldly that the possession of land is always—proper compensation being made to the owner—resumable at the discretion and at the interests of the community. He holds that at the core of the social compact tolerating individual property in land lies the implied covenant to use it for the well being of the commonwealth—that such ownership is a trust, and that under certain conditions the duty of exacting its fulfillment must override the most sacred traditions of the past and the most cherished sentiments of the present."

MORE CABALS OF THE CLERGY.

The Syracuse Convention to be Tried Over Again—Prof. Mears and his Friends Getting into a New Quarrel with the Press.

We copy the following from the *Syracuse Standard* of June 20th:

THE ONEIDA COMMUNITY.

MEETING OF THE ENLARGED COMMITTEE.

TWENTY-FIVE GENTLEMEN PRESENT—NONE ADMITTED WITHOUT A "CIRCULAR"—BISHOP HUNTINGTON PRESIDES—THE MOVEMENT DECIDED, YET PREMATURE.

February 14th last a meeting, largely composed of clergymen, with a slight sprinkling of lawyers and an exceedingly slight dusting of press representatives, was held in this city, at the parlors of the University, to consider ways and means of ridding society of the objectionable features of the Oneida Community. That gathering was a memorable one. Delegates were in attendance who favored an open meeting, an open warfare on the Community sin, and an open and unreserved expression denouncing the same. Other delegates were present who favored secret preliminary movements, and an expression of sentiment that should not reach the public ear. We regret to say that the secrecy sentiment prevailed in the gathering; we are glad to say that the anti-secret ones were not bound to keep their tongues still when the gathering closed. At that meeting Bishop Huntington, of this diocese, Rev. Dr. Mears, of Hamilton College, and Rev. Dr. Beard, of the Congregational Church, of this city, were appointed a committee to continue efforts to carry out the design of the February gathering.

The committee was given power to enlarge itself and call another meeting for conference. June 9th a circular was issued, signed by Rev. Messrs. Huntington, Mears and Beard, calling another conference for the parlor of the Reformed Church, in this city, last Wednesday forenoon, at seven o'clock. Some fifty invitations were sent out, and a response came from twenty-five clergymen, mostly Presbyterians, who were in attendance.

Extraordinary precautions were taken to see that no press representatives were present. The original committee took good care this time to invite none but those whom they supposed would be in unison with their sentiments for quiet action. The circular stated in its "O. S. P.: Please present this Circular at the door." That brief sentiment simply meant—none but those

holding invitations need apply, and as the committee took good care to invite no newspaper men, none applied for admission.

Bishop Huntington presided and Rev. Dr. Beard acted as secretary.

"There was little done," said the Bishop, last night, to our reporter, "beyond continuing the old committee."

Reporter.—"What localities were represented by those present?"

Bishop.—"I do not recall them just now, but the gathering was a private one."

Reporter.—"Could you give me the names of delegates in attendance?"

Bishop.—"That would be a difficult matter."

Reporter.—"What action was taken by the conference, if any?"

Bishop.—"Nothing has been done as yet that can be given to the public. Thus far everything is premature, and you could hardly desire to publish our movements as they are of that character."

We regret exceedingly to be compelled to cut short this report of a very interesting conference of Christian ministers, but circumstances over which it will be readily seen we have no control compel us so to do.

Rev. Mr. Van Slyke, pastor of the church where the conference was held, was interviewed, but he positively declined to give any light on the subject, even to admitting that such gathering had been held. He was of the opinion that the reporter had better interview some of the other ministers, which proposition would have gladly been accepted had not the reverend gentleman again declined to give one of the names of such parties.

It is possible these gentlemen may inaugurate and successfully carry out a great reform, even to abolishing the objectionable features of the Oneida Community, and that without permitting the public to know anything about it; this is perhaps possible, and yet we have our doubts.

WHAT IS, AND WHAT MIGHT BE.

XIX.

COMMUNISM.

The principle of combination and agreement, which has made the Coöperative Societies of Great Britain such a success, is susceptible of an almost unlimited application to human affairs. We have not yet begun to realize what it is capable of doing for the world. The Coöperators find that it gives common laborers power to compete successfully in trade with the wealthiest capitalists. But will men be contented with applying this principle only to money-making? I have already shown that the leaders in the Coöperative movement are not satisfied with their progress. They feel the need of better social and educational advantages. Prominent writers in both England and this country have of late years often suggested the improved conditions which might be secured by means of combined households. Various plans have been elaborated and published, whereby a considerable number of families might reside in one large dwelling, or in several smaller contiguous dwellings, so as to secure great advantages and economies without losing their individual freedom or relinquishing their private ownerships of property. The boldest of these writers dare not openly advocate a system of common ownership. Public opinion attaches a heavy odium to all Communistic schemes. Yet the benefits of combined households are so apparent that they make people discontented with isolated homes and are constantly inciting to experiments in combination. This is inevitable. Human society is making a great transition or evolution, in which Coöperation, as at present developed, is only a step. Other steps will follow, and they will mark the transition as being in the direction of a closer unity and a common ownership and enjoyment of all property. But these steps will be taken voluntarily, to secure the benefits offered. There will be no compulsory Communism. The Coöperators have voluntarily combined in business for the sake of making money. At first they were ridiculed and sneered at, but they did not care, so long as they secured the profits. Now they see before them great advantages in living together in large homes. Again they will be laughed at if they attempt anything of that kind. It will be a harder step than the first, so far as braving public opinion is concerned; but it will eventually be taken all the same. When men and women see before them a possibility of improved homes they will not stop for trifles, such as a fear of what Mrs. Grundy will say.

What are the advantages offered in combined households? To point them out, let us suppose a case. Consider that there are twenty families, each consisting

of five persons, men, women and children, who think they see an object in living together in one large dwelling. By combining their means they are able to erect a suitable building. It is so constructed as to have a common kitchen, dining-room, bakery, laundry, etc., for the service of the one hundred persons about to dwell in it. There are, besides, suites of sitting-rooms and bed-chambers for the use of the separate families; for I am not supposing these people to be Communists, but only Coöperators taking a new step forward on their old principle. They find, on assembling in their new home, that they have realized a great saving in what the English call the "plant" of the kitchen and laundry. Instead of twenty cooking-stoves they have one large kitchen-range, and fixtures for cooking by steam; instead of twenty old-fashioned wash-tubs, with their corrugated scrubbing-boards, and twenty small wringing-machines, the new laundry is furnished with power washing-machines and wringers and mangles. There is also a large drying-room, lined with steam-pipes, to serve in case of wet weather. It is found that less fuel is required in the combined household. The dwelling is better heated and lighted and ventilated than were the old ones, and at a much less cost. There is also an immense saving of household drudgery for the women. In isolated families the women had been fully occupied, from morning till night, in household cares. There were three meals to be cooked and served up every day in the year. There was also the buying, the making, the mending, the darning, the washing, the ironing, the sweeping, the mopping, the semi-annual house-cleaning, the child-bearing through it all, the tending of the sick children and possibly the sick husband, and a thousand other things which, together, would drive almost any man to strong drink or to suicide if he had them to do. Such burdens these twenty women had bravely borne all their married lives. They had had but few minutes of leisure for the cultivation of their minds. In their new home their circumstances are much improved. A steward is appointed to do all the buying for the combined household. Having the custom of one hundred people he is able to buy nearly everything at wholesale prices. This saves hundreds of dollars in the course of a year, and relieves the women of much worry and trouble. Then, these women are now able to divide up their household cares, one presiding in the kitchen, another in the laundry, a third taking charge of all the public rooms in the house to keep them clean and orderly, and so on; thus greatly lightening the labor all round.

Another great advantage which these people find in their new home is the ease and certainty with which they can protect their children from exposure to the diseases which cause such mortality in ordinary society, and from bad associations. There will be fifty or sixty children in such a company as I have assembled. These will play, study, and work together; so they will have no lack of society. They will not need to run about in the streets with unknown children from whom diseases and vicious habits might be caught. This advantage of congenial society at home is secured for the adults as well as for the children. When the day's work is over the husbands will not stray off to a tavern or club to while away the evening, but will choose to sit in their cosy reading-room or little theater with the other inmates.

It may be difficult for people who have always lived in small families to imagine the comforts and joys of such an enlarged home as I am picturing, but they are none the less real. In a company of forty adults there are sure to be some who are more or less gifted in music, or in histrionic art. One will sing a fair song, another will play a little on the piano, there will be one who can recite poetry with feeling and expression, and so on. Therefore, when they assemble in the long winter evenings it will be instinctive with them to amuse and entertain the whole society, children included. The children will soon catch the enthusiasm and learn to take part by speaking little verses, singing songs, acting pantomimes, making shadow pictures, etc. A feeling of brotherhood would soon grow up among such a company, and the large home would become a pleasant school for general culture.

I do not desire to draw too rosy a picture. It is possible and even probable that entire harmony might not prevail at all times. The private-property reservations would be a constant temptation to inharmony, because they would produce an inequality of fortune. There would be, of necessity, account-keeping between the members. Certain suites of rooms would be more desirable than others, and a higher rental would be demanded for them. The wealthier families might require

of the steward a better table than those of less means could afford to share in, and so on. There would be plenty of chances for disagreement. Perhaps the company first assembled would find it impossible to live together on any terms, and would be forced to separate. Such disasters may occur a hundred times in the near future. But still the advantages I have described, and many others, will always remain, to be secured by those who can agree and live together in unity. They are a premium on agreement, and when this becomes well understood people will make up their minds to agree at any cost. When they thoroughly resolve upon this point it will be found that it is not a hard matter to agree, after all. Almost any set of people can agree if they have the right spirit and purpose to do it, and the premium offered is so great that the subject cannot be let alone. Attempts will be made until exactly the right way is found.

There is a numerous class of people who are quite ready to undertake combined living immediately, if a way can be found to make it successful without abolishing private ownership of property. Several of our subscribers and correspondents are now projecting combinations of that kind. I am of the opinion that that will be the next step in Socialism, after people have learned to coöperate in business. It will be a difficult one, but it may be done.

Beyond and above all such systems lies that of Communism, pure and simple, and the progression into it from the combined and enlarged homes I have sketched will be just as natural and desirable as are those that precede it. In fact, this whole matter of social advancement is very much like courtship. When a man and woman fall in love they take walks, hand in hand, pick flowers together, and talk of their affairs. As the courtship progresses their intimacy and mutual confidence increase, until at length nothing short of full matrimonial union will satisfy them. That is natural, pure and good. Just so in social progress. Coöperation in business begets friendly relations leading to a desire for closer association. To satisfy this, families agree to live together in a large dwelling. That is an improvement, but as they become better acquainted and learn to love one another more, the little family lines begin to disappear and a desire for full unity and common ownership becomes pressing. I believe that is as natural, pure and good as in the case between man and wife. Why should not a hundred good men and women love each other like brothers and sisters and rejoice to share all they possess equally? Is it not natural to do so, where all are worthy of full confidence and love? It surely is.

The premiums on full Communism are very great. Among them are many insurances. Each person, old and young, weak and strong, is insured against want, neglect or poverty. Every dollar of the united funds is pledged for the support of each member. In ordinary life it is no uncommon thing for parents who have reared a large family of children at great trouble and expense, to see them marry and depart to homes of their own, leaving their old father and mother to spend their declining years without the society they most long for. In a Community, parents need never be deserted by their children, but all may dwell together until a third and fourth generation are added. This is a great insurance. What does it profit a man to spend his working years in providing for his children, if those children leave him as soon as they are grown? In a Community each member is insured the best food, best sanitary conditions, and the most leisure possible for study and self-improvement. Many more similar insurances might be mentioned, but I need not enlarge on them to readers of this paper.

The world having entered upon a rising social progression which has several distinct stages, it is desirable that every step forward should be encouraged. Let every one study how to introduce coöperation in buying. It is a simple matter for a few neighbors to combine and buy a car-load of coal at wholesale prices, instead of each paying the retail dealer a large additional profit. Or they might buy their flour, sugar and other groceries together so as to make a considerable saving. That would make a beginning from which other ventures would grow. Where several families feel prepared to live together in a large home, let them try it. The world will gain by every such attempt if it is honestly made, and with a fair amount of common sense. Finally, it is desirable that new Communities should spring up all over the country, but Communism should not be attempted until the subject has been well studied. Failures are disastrous, but no one can learn to swim unless he goes into the water. How do babies

learn to creep? They sprawl at it, and make repeated attempts. There will have to be some sprawling at Coöperation and Communism. There will be some heavy tumbles, but progress will be made.

F. W.-S.

(To be Continued.)

SOCIAL SCIENCE NOTES.

The Boston Social Science Club—"Industrial Equity"
---Woman Suffragists---Moral Education Society, etc.
Boston, June, 1879.

EDITORS AMERICAN SOCIALIST:—The Boston Social Science Club, after having continued its meetings for twenty-one successive weeks, has closed its sessions for the season. Its attendance has varied from fifty to one hundred persons. Various subjects have been considered at its meetings, such as finance, labor reform, and the eight-hour system; but a considerable part of the discussions and papers have been given to questions relating to the reorganization of society. The result of the winter's work, although not all that we hoped, satisfies us of the demand for societies of this kind, and of their great value. We have found a steady increase of interest in our meetings and in the numbers attending them. Of the various essays presented, not previously mentioned, the one by Fred. A. Hinckley, Minister of the Free Religious Society of Providence, entitled "Industrial Equity," seemed to me most valuable.

After showing that our industrial system "results in poverty for the many, extreme wealth for the few," and is therefore lacking in that essential equity which is the heart of democratic principles, and showing also that this is not a question of finance, over-production, free trade or abolition of property, he finds the difficulty in an inequitable distribution of wealth. In looking for the cause of this inequitable distribution, he finds it in the wage system; and this he claims must be abolished. "Wages slavery is an ameliorated system of chattel slavery. . . . No sooner was the chattel slavery of negroes abolished than we were brought face to face with wages slavery of all labor, the next fact in the line of progress. . . . The animating principle in all forms of slavery is Competition. . . . Competition, a great unseemly scramble, in which each man crowds every other in order that he may come out ahead in the race, must give way to Coöperation, the highest exhibition of human brotherhood,—in which the interests of all are seen to be the interests of each, and the interests of each to be the interests of all. . . . And now, precisely as in politics substituting for the religion of enmity the religion of amity gives us a government of the people, for the people, by the people, instead of a race of tyrants and serfs; so in industry, substituting the religion of amity for the religion of enmity will give us Coöperation instead of the wage system. In both cases we supersede the diversity of interests resulting in conflict with an identity of interests resulting in the harmonizing of mankind into a perfect whole. That is Coöperation; and it has been the dream of all great souls. . . . To Charles Fourier and Robert Owen, regarded as philosophers, scientists or seers, the world owes no small debt.

"We now give books, pictures, travels, to the favored few; Coöperation would give them to all. We now give houses, lands, and even what are called the necessities of life, to a minority; Coöperation would give them to all. We now, in our foolish and extravagant system of a kitchen and washroom for every house, make woman a drudge; Coöperation, establishing laundries and kitchens on a basis of science, where one fire shall boil the clothes for several families and one oven cook their dinner, will summon her to a larger freedom. . . . It was the sublime idea of Fourier that industry should be rendered attractive. No one need be told that under our present system it is often repulsive in the extreme. Coöperation can alone change its character, and cause it to be sought instead of shunned. . . . Identity, superseding diversity of interests, will yet link mankind more closely in one common humanity, at once mutually dependent and yet mutually free."

Of the various societies which held meetings here during Anniversary week, there are several which have an especial interest to the friends of improved social conditions. Prominent among these are the Woman Suffragists, the Moral Education Society, the Free Religious Association, and the Eight-Hour League. The meetings of the first of these were peculiarly interesting, from the promise given by the late action of the Legislatures of New Hampshire and Massachusetts, in giving women the suffrage upon educational matters, of an early extension of suffrage to them upon all questions. To you, residing in a Community where women are recognized as entitled to a share in all the affairs of gov-

ernment, as well as of social life, this may not seem a great step; but we, who are daily brought in contact with the painful and often outrageous conditions resulting from the unnatural and false relations of the sexes in present society, hail with joy this indication of the approach of the time when woman, truly developed and rendered independent, shall be the grand lever that shall raise our civilization to a higher and nobler plane.

The Moral Education Society, composed mostly of women, is designed to instill a respect for the general principles of morality into every department of life; to seek after and disseminate, especially among mothers and young people, "a knowledge of the divine laws that should govern human life in the relations of the sexes." With a small but growing membership, and only about one hundred dollars per annum to expend, the influence and work of this organization is quite large and valuable. It is unsectarian, and ministers and laity from the different sects, and many from no sect, join in earnest and happy coöperation to accomplish this much-needed work.

The Eight-Hour League, though nominally devoted to the single question of reducing the number of hours of a legal day's work of our operatives, extends its interest, discussion and work to all questions that relate intimately to the welfare of the working classes. This year, its President, Ira Stewart, and Rev. Jesse H. Jones made valuable addresses, and Mr. Hinckley read the above-mentioned paper on Industrial Equity.

The Free Religious Association is taking steps to leave the ground of individualism and negative criticism, which it has held, and is preparing to take the field as an organization for constructive work. Having burst the bonds of sect, and left all creeds behind it, this organization, it seems to me, promises to be a valuable helper in the reconstruction of society upon a true basis. Its President, Prof. Felix Adler, delivered before the twenty-eighth Congregational Society (Theodore Parker's) while here, a most learned, interesting and valuable address upon the labor question, showing that we are marching steadily, if not rapidly, toward Coöperation and "Communism."

Everywhere the elements seem to be preparing for that which society is asking for, a form of social organization in which all shall be integrally developed, and find a sphere for their exertions without conflict with their fellows.

C. H. CODMAN.

"DEMOCRATIC THEOCRACY."

I admire this principle, and would have its method applied to supplying all our wants. In commerce, in place of competition, it would give us a systematic and scientific exchange of labor and labor products, so that the raw material could be sent direct to the manufacturers, and their goods direct to the consumer. Things cannot be sent direct unless we know where they are going, but the way will be plain when indicated demand precedes and directs the production and exchange. In the gambling risks and uncertainty of the present peddling method in which goods are made, and then market sought, there is no chance nor foundation for order and systematic association; but demand gives us something tangible that we can weigh, measure, classify and arrange. The methods of obtaining demand may be as simple as our present mail and post-office facilities, i. e., there may be local offices to receive orders, with regular reports between local, State and national offices, like blood flowing to and from the heart, or like orders and reports to and from the headquarters of an army; similar to army methods in many respects, and yet the reverse in principle, as the orders or commands come from headquarters in one case and in the other from the individual.

System in exchange may seem to make it complicated, but the same might as truly be said of discipline in an army or the trouble of accounts to a bank or business firm; but the more accurate the accounts or thorough the discipline, the less complicated and more efficient the execution—like oiling machinery, an ounce of care saves a pound of trouble. The central office should furnish uniform blanks to the local offices, and they return regular reports of wants, and also of the merit or defects of articles consumed, marked by a scale, as of 1 to 7; and the average of all the reports on any specific brand, style or class of goods would give its standing. The goods of each manufacturer could then be labeled with its average standing—those who accepted it as correct need give no further report. The same method is applicable to personal service and standing, or electing to and retaining office. [See "Mathematical Criticism," page 173 of AMERICAN SOCIALIST, and "The Attention Market," page 372, vol. 3d.] It would be a wide and systematic application of "Mutual Criticism."

The reports and demands would be truthful because there would be no gain by false statements; but while commerce is in the hands of peddlers, and politics in the hands of office-seekers, corruption is inevitable. The present peddling method is not only expensive and uncertain, but impertinent and meddlesome, well illustrated by the book and sewing-machine agent. It is annoying to the seller as well as the buyer, and many sensitive persons shrink from peddling either goods, religion or reforms. American angularity is due as much to our annoying and exciting commerce as to our climate.

The idle could go to work under the new system, filling one another's wants and earning and enjoying of the abundance in the land, for there would be work enough until the wants were all supplied, and in that imaginary time we could afford a general holiday. Manufacturers would need little capital, as their goods would be sent as fast as made to the offices ordering them. Deposited productions would furnish the exchange capital. To avoid credit no person should receive from the local office more than his deposit, and no local office draw from higher offices in excess of deposit. Credit checks could be given for deposited productions, and as many as needed, in a form convenient for currency. These should be given only for standard and imperishable articles, and not to the full amount of their value. They would have all the labor products of the world as a "basis," instead of the limited amount of gold and silver of the "specie basis." The average product of an hour's labor would be a good unit for the currency, and ten hours a convenient labor dollar. With reliable security they would not inflate nor depreciate with the amount of their issue; they would be a specific promise to pay the average product of one hour's labor, never more and never less. The laborer cannot be free without a free currency. With available currency, ready sale and pay, no credit risks, no uncertainty of kind or amount of goods wanted, no advertising or canvassing expense, the cost of goods would be so much less than now that the price to the consumer could be as low as present wholesale price. It would be the simplest to commence with the common price at the point of production, and for a time exact enough, the ultimate aim being to have labor of the same skill and intensity receive the same pay in all places.

Every step leads to Coöperation. Thus the reports and systematic demand require coöperation; then the offices and exchange lead to warehouses, deposits and labor checks. The individuals doing this become more and more of a group intimately connected with one another and with all other groups. Their warehouses would soon contain a ready supply for all their material wants. When the reward for the same effort is nearly alike in all groups we should naturally seek the one offering to us congenial life and surroundings. As it would be as easy to change from one group to another as now from one factory to another, there would be less discord than in colonies and associations without this freedom. It should be a universal exchange including all our wants. Social and spiritual wants should be supplied or exchanged; in sympathy even we cannot give more than we receive. If we give and do not draw from some fountain we are soon exhausted. We should not be free to indicate our wants unless it implied the willingness to return an equal service—less would be begging. The labor checks redeemed in the kind of labor demanded by the holder would insure cheaper and more certain care than private property that now is often unavailable. The world may be overrun with peddlers and agents, and still many wants may be unknown, and many left cold and hungry; but with an open way to indicate wants, the probability of their being supplied as well as known is increased. Better care also for those choosing to answer wants would be better fitted for it than by the draft of necessity, which now often forces the service upon those to whom it is an irksome task. In work especially, "what is one's meat may be another's poison." Speculative strife and scramble often force us into the wrong place, while systematic exchange would aid us in finding our true place. There is a wide difference in many ways between the traffic of buying and selling for profit and scientific exchange for mutual benefit by supplying one another's wants. A system of insurance which is just and reliable might easily be connected with the exchange.

It requires inspiration, talent and honesty to open a better way like republican government or labor exchange, but systematic exchange presents only a fraction of the opportunity to the dishonesty that is now offered by credit and chaotic commerce.

Wages are now slowly decreasing, and the idle surely

increasing; the rich growing richer, and the poor poorer; and the not far-off result must be either freedom or famine to the laborer. The groans of the starving have already been heard in India, Brazil, Morocco, etc., and tramps may be only the advance pickets of the coming armies.

Cheap and sure exchange open the way for Coöperation, but every dollar paid to profit, avoidable risk or expense amounts to a prohibitory tax to prevent Coöperation and sustain monopolies. Was ever greater gains offered for less pains than by a systematic and direct exchange?

W. V. HARDY.

AMERICAN SOCIALIST.

THURSDAY, JUNE 26, 1879.

THE GREAT UNIT.

The New York *Times*, in calling attention to the tendency to exaggerate the wealth of men, and illustrating its point by the case of Caleb Cushing, who at his death was reported to have been a fifteen-millionaire, and is now known to have left scarcely enough to pay his debts, says:

"Cushing was not a good manager, nor was he in any sense practical. He had lived to be well-nigh eighty; he had been some thirty-five years a widower; never had children nor any one dependent on him. He had, to the last, extraordinary health; he had filled important and remunerative positions: had enjoyed a large practice, which should have been very lucrative, and had always lived most simply and economically. Nevertheless, he died poor, as so many men of intellect and culture have done. He had a most remarkable talent for mental acquisition—he had one of the best-stored minds of his time—but scarcely any faculty for money-getting. *The head that gains scholarship and the hand that gains dollars are very seldom united.*"

The words we have italicised in the above extract contain a very strong argument in favor of Communism. We are parts of one great whole—complements of one another—intended by both nature and Providence to minister to one another's necessities. How clear that Cabel Cushing with all his marvelous gifts needed other talents than those which he possessed; and if this can be said of so great a man, how much more true is it of the mass of mankind that they need association—need mutual aid—need to pool their gifts for the general result, and to share that result with all who contribute to it. One man has great power of mental acquisition; another has great talents as an inventor; another has a genius for finance; another is gifted with musical taste and skill; another is an artist in colors; another is a natural instructor; another delights in agricultural pursuits; another finds his greatest pleasure in simple service. Communism on the large scale would enable each to exercise his special talents to the best advantage, knowing that his individual interests would be fully cared for. How often does it now happen that a man who, for instance, gives to society inventions of great value is himself kept all his days in miserable poverty because of his lack of financial ability, while others, taking advantage of his discoveries, reap an immense reward. Why should any one suffer in society because he has not a full development of the single faculty of money-getting, when he may in all other respects be a worthy citizen? Who can tell?

CITY AND COUNTRY IN ONE.

We discern two radical needs or loves in human nature that deserve careful study. One is the need of *society*, and the other is the love of *rural or country life*. The first drives men and women to congregate in cities and villages; the other finds its expression in the scattered homes of the farming population. It will be seen that in the present arrangements of society these two passions, instead of being gratified in harmony, are considerably at loggerheads; the pleasure of either one being generally purchased at the expense of the other. A person feeling in himself the need of social contact goes to town or city, and there finds in the magnetism of masses and the rush of life the element which his nature craves; but in doing so he consigns himself to total banishment from rural nature; his love for the beautiful country, which is ineradicable in a true person, is starved, and he finds in the tainted atmosphere and brick walls around him but a miserable compensation for the green fields and pure skies which he has left. On the other hand, the solitary farm-

house, while it keeps the glories of country scenery, the freshness of forest and field, the gleam of waters and the scent of flowers, is given over to dullness, to unmitigated social torpor and stupidity; so that the farmer and his family, for the lack of the lively stimulus which comes by society, are apt to fall into a state of mental inanition in which all surrounding beauties go for nothing, and the attention scarcely rises above the corn-field and potato-patch.

Between the extremes of city and farm-house life there are the various modifications of village society, some of which perhaps approach the point of reconciling the two passions under consideration. But in these we discern, after all, but a compromise, not a true union. Village life, while it abounds in gossip, still partakes in part of the dullness of the back woods, and loses in part the simplicity and purity of the country.

It is evident that the solution of the problem by which a perfect and simultaneous gratification shall be had, both for the love of society and love of the country, must be sought for in something like the Community system. In an Association of two, five, or ten hundred persons you may have the enthusiasm of a mass, the constant social contact, the fire and competitive magnetism of a crowd, stimulating effort, and lending its varied contributions to the general pleasure, combined with the charm of complete rural seclusion. Such a Community will show the elegance, the mental activity, and social resources of the city, embowered in all that is delightful and innocent in country scenery. G.

THE AGE OF STEAM.

It is the effect of all the improvements of this progressive age to displace and destroy interests that went before. We find in all cases that parallel with a new discovery is the destruction of some previous method or institution. The old spinning-wheel and loom, venerable formalities, have fallen before the march of mind. The invention of steam-power has ruined, on land and on sea, vast investments of previous slow-going machinery.

The integral movement of the times must also affect *society*—its old modes and institutions. Carry a railroad through any tract of country, and its first effect is to throw out of use all the stages and many public houses; but it also changes the whole course of *business*, and by a reflex influence affects the *moral condition of society*, and a thousand other interests besides those directly in the way. Steam has already brought in a new world of experience to mankind.

Now consider the whole scale of improvement, or what is called the march of mind, as itself a railroad, projected across the great plane of civilization. We must expect that it will affect, not only the interests and institutions directly displaced, but in one way or another everything—the whole range of politics, morals, society and religion.

Observe, for instance, the inevitable effect of the art of printing on the old institutions of the ministry and the Sabbath. Originally, these institutions—the one by periodical preaching, and the other by giving opportunity to the ministerial function—offered the most diffusive and effective method of communicating with mankind. But by the art of printing and the prevalence of newspapers a new and better method of diffusion has come in. In the place of a weekly lecture, printing floods the world with *daily* communications. It has not yet entirely displaced the old methods, but it has seriously affected them, and in spite of all that conservatives can or do say, the weekly Sunday and its officials are declining in value.

To a philosophical mind it is impossible for a moment to imagine that these old institutions can or should keep their position in the midst of the vast changes that are going forward. We are sometimes told with an air of concern that "reverence for the ministry is passing away." That is evidently true; but it is caused by the coming in of great improvements; and under such circumstances it is idle to expect that the old methods will hold their ground in the estimation of men. There is no other way but to succumb to the course of events, and secure, if possible, an interest in the new machinery. Hence, men of religious earnestness, instead of stopping to deplore the Sabbath and the ministry at this juncture, will seek to get possession of the Press.

There is a still more interesting operation of the march of improvement—the great, universal, humanitarian railroad—to be candidly examined; and that is its effect upon the institutions of HOME and the FAMILY. We do not now say that these things are likely to be displaced; but we do say, and it is to be assumed at the outset that influences which are manifestly changing

all other things will *seriously* affect them. It will be wise to look abroad and question the present state of facts on this point.

TOBACCO REFORM IN THE O. C.

IV.

In the scraps from letters which made the second chapter of this series one of the writers states that several of the most inveterate users of tobacco among us had quit, mentioning by name Messrs. Kinsley, G. W. Noyes, Hamilton and Leonard. We happen to have the story of all these men. Mr. Kinsley's has already been given, and the three others will finish the present chapter of this history.

Mr. Hamilton, it appears, anticipated the general movement, and the fast even, as we find at the end of the Home-Talk proposing the fast a note by the reporter as follows: "Mr. N. was pleased with Mr. Hamilton's late experience, and asked him to write it out, which he has done, and the same is herewith sent." (That is, from Brooklyn to O. C.)

E. H. H.'S STORY.

My late experience with tobacco has encouraged my faith in the power of Christ to break up the slavery of habit. I was formerly much attached to smoking, but had substituted chewing for some time past, as I found it gave me the same peculiar excitement with less offense to others. I changed on the suggestion of Mr. Noyes, who saw that I was delicate about smoking in the house, and said he considered chewing had the advantage of smoking in being less solitary and trespassing less on the senses of others. He said at the same time that he was undermining the whole tobacco principality, and fully expected to see an end of the use of tobacco in the Association. He held himself open to free discussion. If we have contracted a habit that evil attaches to, let us keep open to the truth and let in free discussion, and the evil will be dissolved and waste away. Evil breeds in darkness.

This talk inspired me with faith that I should not get in bondage to chewing, but should be able to quit tobacco entirely when the right time came, and so it has proved.

I became as fond of chewing as I had been of smoking, and was some tempted to feel condemned about it, and to resolve to quit in a legal way; but on the whole I determined to wait on God and get my discharge in the true way. The other night I took a chew that sickened me, upon which I began to reflect. It seemed to me that God was calling on me to quit using tobacco, and the effect was my appetite for it was taken away. I had some hesitation about taking a stand to quit it entirely, knowing the power of habit, but concluded to trust God and begin. My experience is very encouraging, and I am persuaded that the power of this principality is being broken. It is not as strong as it would have us think. I have had no difficulty at all in leaving off the practice, and it has not been by the mere action of will. I feel that Christ has taken away the appetite and destroyed the power of habit to propagate itself. Thanks be unto God who always causeth us to triumph in Christ. To have Christ victorious over tobacco in all the Associations will be a beautiful tribute to the truth.

We find Mr. Leonard's story in the report of a family conversation after the Talk by Mr. N. which was introduced in our last number:

S. R. L.'S STORY.

I am much interested in this movement, especially in the new philosophy of reform we are working out—discarding legality and will-works and getting our freedom from the appetite as well as the habit by other influences. For two years back, since I have been in Brooklyn, the habit of chewing has grown upon me, and I have wished that something would turn up to check it. I have many times used more tobacco than I cared anything about, thoughtlessly, first one quid and then another, until it seemed a great nuisance, and I was very glad when Mr. N. started this movement. What has interested me most in the movement is the fact that there is an actual feeling of salvation that comes with it, which I have realized in my experience a week past. When I heard that Mr. N. had thrown away his box, I gave mine to S., and told her that she might serve it in the same way. I did not feel under any constraint. I did it because Mr. N. had done it, and because I liked to do it myself, and without any purpose beyond the present moment. I felt perfectly free—free to stop because I wanted to, and free to go on chewing if I wanted to, without any constraint any way. It is about a week since I parted with my box, and this has been the course of my experience: Many times a spirit has

prompted me urgently to go and get a chew; I have always felt free to do so, and sometimes have been on the point of starting to go, when my mind would turn to the question, as Mr. N. suggested, whether it were I or some parasite spirit that wanted the fuddle, and the first I knew the desire would vanish. At other times, when seized with the desire, I have fallen to querying as to God's intentions in the matter, and as I did so my appetite would leave me. I have felt perfectly free to use tobacco, but a spirit of salvation has gone forth with Mr. N.'s talk on the subject, which in some way or other has taken away my hankering and delivered me from all bondage to it. I never had a better feeling toward tobacco than I do now. I consider it, aside from the tobacco *spirit*, as one of the good creatures of God, and I expect to feel free to take a chew when I want to, but I believe the days of this cursed bondage to habit and unnatural appetite are numbered. Sometimes during the past week, when my first thought has been that I really *wanted* a quid, immediately, and I may say involuntarily, I would have a second thought to reflect on the matter in a free spirit of inquiry, and come to really examine my consciousness I would find that I had no wants, and no necessity. Like the sins of Judah, when I sought for them they were not to be found.

G. W. Noyes wrote his story in 1868, fifteen years after the Community reform. The editor of the Community paper invited him and several others at that time to write their tobacco experience simply as entertaining copy for the *Circular*. His story is deficient in particulars how he got his papers of manumission, but it will go as a certificate that he got them.

G. W. N.'s STORY.

I remember the place and incident well. It was under the maple trees by the roadside leading down to the post-office. I, a stripling of sixteen or eighteen, had sallied out in the dusk of evening with my first cigar. Going down the hill, I met my schoolmate B., a serious-minded youth who had just been converted. As he came up and recognized me he looked appealingly in my face, and with the simple exclamation, "Oh! George!" passed on under the shadow of the maples. The worthy fellow is now a laborious missionary distributing Bibles in Constantinople. His mute reproof of what he considered my first step toward dissipation and ruin, was so spontaneous and unaffected that I never forgot it. It seemed to me then, however, that his horror at the common and fashionable practice of smoking was too pharisaical; and I did not care to become just such a saint as he would have made me. Each went his own way; I to be a clerk in a store, he to study for the ministry.

It takes about three weeks to conquer the nausea which goes with the first use of tobacco, but if one perseveres the repugnance wears away, and gradually the vile stuff becomes almost a necessity. I found a fresh pipe or a cigar to be a solace after every meal; and on closing the store at night there was the half-hour of dreaming by the stove, or gossiping with a friend, in the midst of a tobacco cloud. What demons haunt and hide in that misty, curling vapor, to steal away your soul in reverie, while we suppose it is thought!

From smoking, which exacts considerable time and is hard on the nerves, I went to chewing, and found that I could alternate from one to the other without much difficulty. A small *papier-maché*, egg-shaped box first carried my supply of "fine cut;" then a more pretentious one (the gift of a friend), in the form of a military chapeau. Darling toy, how my hand sought it on every occasion! How it keyed up my energy, and braced my intellect, and helped me to dispose of my dinner! Pooh! What business has a young man to need any such miserable reinforcement? I am told that many of the students of our colleges use tobacco to help out their flagging energy. Such young men may be labeled "half-price."

After a tobacco service of twelve or fifteen years, broken by occasional intervals of abstinence, I at length, in company with the Community men, raised an insurrection, declared our independence, and won it. That was my true Fourth of July. Good bye Anderson, Lorrillard and Lillienthal. Your companionship, cosy as it is, brings with it a bad smell. Good bye, Mrs. G. B. Miller. Your charming influence does not render a man very acceptable to others of your sex. Thank God, the reign of yellow drizzle, spittoons, stale scents and "old soldiers" is over! Thank God, the most vile, absurd, uncleanly, slave-driving tyranny that ever cursed humanity is hereabouts broken, and the insurrection is spreading!

COMMUNITY ITEMS.

ONEIDA.

—Strawberries are actually ripe.

—An Austrian visitor says he often sees the O. C. preserved fruit in the shops at Vienna.

—June 21.—We had the last of our apples to-day. For ten months the supply has been unlimited.

—The fruit-growers have kept the currant-worm in check this year by the application of a solution of copperas—two pounds dissolved in a barrel of water. This remedy has been thus far applied three times, and now but few worms are to be seen.

—We think the *Sun* is in sad need of more light. It seems to be suffering from an obfuscation appalling to contemplate in such a pretentious luminary; a period of twenty-five years is to its consciousness but a drop in the swiftly flowing river of time. It is decidedly amusing—to put it with the utmost mildness—to the men of the Community to be represented as a set of inveterate tobacco-chewers, endeavoring at this late day to break their bonds, when any one who cared to observe facts and read plain print intelligibly might know that for more than quarter of a century there has not been in our midst one member who has resorted to this vile solace of modern times. But then we all know that this is an age of good and bad story-telling, when he that "repeateth a matter separateth very friends," and it is perhaps no great wonder that the *Sun* should also be misled and misleading.

—On the Hall table are two photographs of great interest to students of the history of Socialism. They are copies of the model home designed by Robert Owen and exhibited by him when lecturing in this country in the height of his Socialistic and philanthropic fame. His plan was intended to furnish the best living conditions to two thousand people. The negatives of these photographs were presented by Mr. Ashton, who was in his youth an ardent convert to Owen's ideas, and has still an unflagging interest in every movement for reforming the social conditions of mankind. There is something wonderful in the impress which the elder Owen left on those who came within the influence of his magnetism, and it is pleasant to listen to the glowing enthusiasm with which such men speak of the old days with Owen, and of the possibilities which the future contains for social advancement.

—The pleasant event of the week was the hearing of "Pinafore" in our own Hall on Saturday afternoon, the 20th inst. We darkened the room and lighted the lamps, thus producing the effect of evening light so necessary to hide the imperfections of stage life. This amusing and popular opera was performed for us by the Camden Musical Union in such a spirited and attractive style as to give us unalloyed pleasure. A number of our members said that the rendering of the company compared very favorably with that of the renowned troupes that they had elsewhere heard. Among so many persons as our family contains, there are of course some who, on account of age or infirmity, would consider it almost impossible to attend concerts in the neighboring villages, and it was therefore a great satisfaction to have such a charming representation at home, where all could enjoy it together in a comfortable manner. Several of the men who had seen "Pinafore" in New York, offered to relieve the mothers of the care of the babies and youngest children. Everything thus went as merry as a marriage bell, and although this was a business transaction, we acknowledge ourselves indebted to the Camden Musical Union for a memorable afternoon.

REVIEW NOTES.

PRACTICAL INSTRUCTION IN ANIMAL MAGNETISM, by J. P. F. Deleuze. Translated by Thomas C. Hartshorn. Revised Edition. With an Appendix of Notes by the Translator, and Letters from Eminent Physicians and others, Descriptive of Cases in the United States. 12mo. 524 pages. New York. Samuel R. Wells & Co. 1879.

Deleuze, the author of this work, was well-balanced. He was a man with a level head, as we say—a prime intellect—good sense dominating. "Let us confine ourselves," says he, "to what observation teaches, and take care that we do not go beyond it." Excellent advice, this, for students of magnetism, to whom it was given. He was one of the leading naturalists of his day—a member of various learned societies in France and in other countries. Cuvier and Humboldt were his personal friends. He held the position at one time of Naturalist of the Garden of Plants, Paris; and afterward that of Librarian of the Museum of Natural History.

At this time Mesmer was causing great excitement. Surprising stories were told of the cures he effected. Deleuze put no confidence in them; but on hearing that a friend of his, a person of cool, sound judgment, had been to see Mesmer, and on his return had himself produced somnambulism, he made him a visit. At the appointed hour the somnambulist came to the house of his friend, and a chain or circle was formed, which Deleuze joined with others, and in a few minutes he saw the somnambulist pass into the magnetic sleep. Soon after that event he lost the control of his attention, and hence was unable to note the progress of the case. Later he, too, became unconscious, and had a strange and excited talk concerning which, when restored to the ordinary state, he had no recollection. This experience led to an earnest investigation of the subject. He soon discovered that he could magnetize, and also that he had power to heal the sick. Then began his long gratuitous labor for the relief of human suffering, by means of this agency, which continued for something more than fifty years. The work whose title is given above, the fruit of forty years of study and experience, is virile and original, and as an exponent of the practical application of magnetism it has, in our opinion, no superior. Its value is intrinsic and lasting. The nature of human beings remaining the same, its instructions are as adequate to persons now concerned as they were half a century ago. Here is an abstract of the leading principles and facts:

In magnetic communication you can influence another who is in a passive condition, by means of your will alone. Sympathy is the medium by which such communication may be established. Others may have more or less magnetic power than you, owing to a difference in moral and physical qualities. The requisite moral qualities are benevolence, self-reliance, reverence, energy of will, and the ability to concentrate and sustain the attention. The requisite physical qualities are good health, and that peculiar force—the existence of which becomes known only when we succeed in evoking it. This force is developed by exercise. The benefits derived from its application depend upon certain principles which are essential and invariable. There are various processes by which the magnetic sleep may be induced and thrown off. By carefully studying the effects produced, we learn what changes in the processes are indicated. One can impart his psychic force to many objects, and these may become the instruments of his volition, and produce magnetic effects upon persons with whom he is in communication.

Somnambulism may be induced by magnetism. It has its dangers and limitations, but wisely directed it may be made of great service. The somnambulist may give a true description of hidden diseases—his own and those of others—and inform how they may be cured if curable, or relieved if not curable. But his lucidity and prescriptions should be carefully considered before much is ventured. Rightly managed he may become worthy of implicit confidence. He may pass at times into exalted and extraordinary states, wherein he sees evidence of truths of the greatest importance—the existence of God, the immortality of the soul, the efficacy of prayer, the excellence of charity.

The curative power of magnetism is marvelous. You have a slight ailment, a local pain, a contusion, the consequences of which you do not want to appear; you wish to restore heat to the extremities, but for some cause are unable to do so by means of exercise; in all such cases you should resort to magnetism. Its prudent use is beneficial in nearly all diseases. It may be used to great advantage in connection with other remedies. It quiets nervous movements, convulsions, and attacks of pain in violent acute diseases. It removes congestions, terminates comatose conditions, produces salutary crises. You can often revive patients, who are reduced so low that they can hardly breathe, by magnetizing them for one hour. Magnetism frequently subdues a fever—is of great aid in putrid and malignant fevers, calms the nerves in nervous fevers, produces evacuations in bilious and gastric fevers, and invigorates the stomach. Pleurisies and other inflammatory diseases are promptly cured by it. There have been numerous instances of the cure of dropsy by magnetism. For boils and ulcers and enlargements of the glands it is an almost certain remedy. It produces a most salutary action in hysteric affections—is effectual in all kinds of paralysis excepting perhaps those caused by actual destruction of brain substance. Rheumatism is the disease in which it has achieved its greatest success. Gout is also cured by it. It is better suited than any other remedy to diseases of the eye. Great benefit has been derived by its use in cases of insanity, migraines, scorbutic affections, deafness, measles,

small pox, rickets, spinal diseases, neuralgia, and so on.

Magnetism may do harm in some cases. It sometimes occasions nervous irritation. This is corrected by magnetizing at a distance. When a crisis is produced, in treating a disease of long standing, injury may be caused by arresting the treatment. "Never," says our author, "interrupt a crisis. Do not suffer your somnambulist to be touched by anyone, except it be for some good purpose, and when he desires it. Avoid magnetizing him in the presence of many persons. Occupy yourself solely with his health. Follow the processes which he indicates to you. Do not fatigue him with experiments. If you neglect these precautions you will diminish his lucidity, retard his cure, and do him an injury."

After the dangers connected with magnetism are fully made known, the author proceeds to show how the magnetic faculty may be developed; and then to point out the researches one should make who wishes to study magnetism as a science. Perhaps this is enough to give a general idea of the work. Every phase of magnetism, every difficulty connected with its practical application, seems to be fairly met. We might add, it has a charm aside from that of the thorough treatment of the subject—the insight given between the lines, as it were, of the pure and noble character of the author.

His experience in healing the sick seems to have been sufficient to justify all that is said with regard to the curative power of magnetism, though many examples are given of cures performed by other magnetizers, some of whom were equally successful. Still, we should ignore the most important element in the case, were we to conclude that mere physical manipulation is capable of working such wonders. Magnetism is the effluence, directed by the will, of the physical and spiritual sympathies of our being. The sympathies that prevail, whether physical or spiritual, determine the character of the effluence and the consequent results. Here is the secret of great magnetic power. Man's spiritual sympathies connect him with the divine and inexhaustible sources of vital energy. By virtue of these sympathies, his healing power, though different in degree, is the same in kind, that Christ was and is, the fountain of. "Let us thank heaven," says our author, "that the exercise of a faculty so useful, so sublime as that of magnetism, demands only singleness of faith, purity of intention, and the development of a natural sentiment which connects us with the sufferings of our fellowmen, and inspires us with the desire and the hope of relieving them."

The appendix, which consists of upwards of two hundred pages of notes, detailed experiments and examples, is of great interest.

GERMAN SOCIALISTS IN NEW YORK.

FUNERAL OF KRAUSE, SPEECH OF SWINTON, ETC.

[A friend, who sympathizes with Bohemians and Red Socialists more than we do, sends us the following readable sketches.—Ed. Am. Soc.]

A funeral took place in New York last week of an unusually picturesque, pathetic and impressive character. It was that of Edward Krause, a young Bohemian Socialist of the German school, which claims that the government should absorb all the business of a country, and furnish education, well-being and employment to all inhabitants. He was a wood-engraver by trade, and for the three years previous to death had rarely obtained employment. Though but twenty-four years of age, his wan and haggard lineaments, pinched by consumption, bore wintry traces of forty. He was a being unfitted to cope with the world's strife, and needed the protecting mantle of a Socialistic brotherhood. Being deeply sensitive, he was diffident in seeking work, and preferred living on a crust to making applications. His sadness at the misery and degradation around him, and his yearnings for man's elevation and happiness, were constant. They absorbed his being and largely formed his sustenance. The small and humble apartments of a tenement-house, occupied by his parents, being unsuitable for a funeral, his body was taken to the back room of a neighboring lager-beer saloon, kept by one of his countrymen, where a crowd of his fellow Socialists assembled. Among these was a company of from thirty to forty young men belonging to a club, of which three years before he had been a founder. They wore black velvet jackets, white waistcoats, black pantaloons, picturesque slouched hats and red neckties. All were Bohemians, and styled their organization "*Vlastimil*," or Club of Country Lovers. Their costume was designed for festive occasions and for parades, and at these they carried a white banner with an inscription. This banner was laid upon the coffin, and, mingling with it, was the red flag of the Commune. The body was in the

uniform of the club, the usual white vest being replaced by one of white satin, richly embroidered, which had been presented by sympathetic ladies. A quaint Bohemian dirge was sung, and Mr. John Swinton, who had been urgently invited to deliver the funeral address, spoke with his usual vigor and poetic fervor. He touched upon the young man's noble characteristics, and asked why this youthful head, upon which the sunlight of manhood had just beamed, should suddenly moulder in the night of the grave, a semi-century before the hour allotted by nature. He then dwelt upon the causes of the death, and launched into a detailed and powerful invective against the existing state of society which leaves its brightest blossoms to perish un nourished and unnoticed.

Mr. Swinton is looked upon by the German Socialists of this country as their most brilliant light, and at all their principal meetings he is invited to speak. Kearney named him recently as the Presidential candidate of the Workingmen's party, and the Socialistic press throughout the Union have spoken most approvingly of the nomination. As the workingmen of the country are not united, the chances for such a candidacy would be light, but in the number of votes it would totally cast in the shade those given to James G. Birney, the anti-slavery nominee in the early days of the abolition movement. The Chicago Socialists gained three members of assembly, a State senator and an alderman at the last State and municipal election. The leaders of those in New York promise, at the next election, to do at least as well. Mr. Swinton's journalistic duties give him no time to work as a member of any organization, and he therefore belongs to none. Every speech, however, that he has made in the cause has proved a sledge-hammer.

THE TELEGRAPH AND TELEPHONE.

Fleeter than time, across the continent,
Through unsunned ocean depths, from beach to beach,
Around the rolling globe Thought's couriers reach.
The new-tuned earth, like some vast instrument,
Tingles from zone to zone; for Art has lent
New nerves, new pulse, new motion—all to each
And each to all in swift, electric speech,
Bound by a force unwearied and unspent.
Now lone Katahdin talks with Caucasus,
The Arctic ice-fields with the sultry South;
The sun-bathed palm thrills to the pine-tree's call.
We for all realms were made, and they for us,
For all there is a soul, an ear, a mouth;
And Time and Space are naught. The Mind is all.
—C. P. Cranch, in *May Atlantic*.

SPIRITUALISTIC NOTES.

In London it is said there has never been more interest in Spiritualism than at the present time.

Mrs. Nettie C. Maynard, a medium whom President Lincoln consulted during the war, is now living in Springfield, O. A full account of the seances with the President is promised to appear in book form.

A. E. Newton, of Ancora, N. J., is publishing in the *Banner of Light* a searching and powerful review of Hudson Tuttle's pretentious book, "The Ethics of Spiritualism." His conclusion is that it is "clearly apparent that we have yet to 'wait a little longer,' for a true and satisfactory exposition of the Ethics of Spiritualism."

A late London *Spiritualist* publishes the following pregnant utterance from Mr. Fletcher, the great medium: "There is one evil blacker than all else, which broods over the people: a sin so fearful that it takes the heart blood of the strongest and best, and casts its long dark shadow over many happy homes, while ruin and desolation follow in its train. Everywhere it is welcomed, everywhere it is courted, and everywhere it is the viper that brings discord to every threshold it crosses—and that sin is slander.....The time will come (God hasten the day) when the true Spiritualist would no sooner think of uttering a word of slander than of taking his own life. Join your hands together, and register a vow never to speak of another save in kindness and charity."

In the course of a recent conversation with a writer in the Boston *Herald* Lydia Maria Child spoke of Garrison as a firm believer in Spiritualism, and added: "Whittier admits that there is something very mysterious and unexplained in it. He told me that there was an old Quaker whom he saw when he was a lad, who was renowned for his prophecies. He very often spoke under the influence of the spirit. Whittier sent me a copy of a prophecy made by the old man in 1803. It began by foretelling a great split in the church, which would commence with the Presbyterians, and it would include the Friends. We have since seen the Presbyterians divide, and the Hicksite trouble among the Quakers. Then the old prophet said he saw a great trouble about the slavery question, which would end in a war and emancipation. He foresaw finally a grand gathering of the churches into an established church and ruled by it. And he saw the Society of Friends paying tribute to this church. And he saw also a military despotism of the country, though this

would only be for a while. Now, this was a remarkable prophecy, and all but the last two statements have been fulfilled."

Charles May and his brother Robert, in the spring of 1870, offered to pass 60,000 railroad ties down the Arkansas from the mountain source. He says: "Our offer was accepted, when we started into the upper entrance of the cañon with a large skiff provided with six days' provisions and 200 feet of rope, with which, by taking a running turn around some firmly planted object, we could lower our boat a hundred feet at a time. In this way, at the end of three days, having sent adrift many hundred ties, we reached the entrance to the Royal Gorge. Here we discovered that an attempt to descend the first waterfall with two in the boat was certain destruction, and to return was impossible. Accordingly, I determined to lower my brother down the fall in the boat, a distance of 200 feet, give him the rope and let him take the chance of the cañon (life seemed more certain in that direction), while I would risk my physical ability to climb the cañon wall, which was about 2,000 feet high.

"About 10 o'clock in the morning I shook hands with my brother, lowered him in the boat safely to the foot of the fall, gave him the rope and saw him no more. Then throwing aside my coat, hat and boots, and stripping the socks from my feet, I commenced my climbing way, often reaching the height of one or two hundred feet only to be compelled to return to try some other way. At length, about 4 o'clock in the afternoon, I reached a height upon the smooth cañon wall of about a thousand feet. Here my further progress was arrested by a shelving ledge of rock that jutted out from the cañon side a foot or more. To advance was without hope; to return, certain death. Reaching upward and outward, I grasped the rim of the ledge with one hand and then with the other, my feet slipped from the smooth side of the cañon, and my body hung suspended in the air a thousand feet above the roaring waters of the Arkansas.

"At that moment I looked downward to measure the distance I would have to fall when the strength of my arms gave out. A stinging sensation crept through my hair as my eye caught the strong root of a cedar bush that projected out over the ledge, a little beyond my reach. My grasp upon the rim of the ledge was fast yielding to the weight of my person. Then I determined to make my best effort to raise my body and throw it sideways toward the root so as to bring it within my grasp. At the moment of commencing the effort I saw my mother's face as she leaned out over the ledge, reached down her hand and caught me by the hair. Stranger, my mother died while yet a young woman, when I and my brother were small boys, but I remember her face. I was successful in making the side leap of my arms, when I drew myself upon the ledge and rested for a time. From here upward my climbing way was laborious, but less dangerous. I reached the top of the cañon just as the sun was sinking down behind the snowy range, and hastened to our camp at the mouth of the cañon, where I found my brother all safe. 'Charley,' said he, 'have you had your head in a flower sack?' It was then I discovered that my hair was as white as you see it now."

—*Denver Tribune*.

In the *Atlantic* for July, Richard Grant White writes of England again—this time of "English Skies," including therein all meteorological phenomena—light, temperature, air and moisture. Everything in England takes on a mellow tone from the climate—music, the sounds of bells, and the countenances of the people, and fire even, all lose something of the strident, eager, angular and vehement character they have in this country. The anxious American is accounted for in this wise: "When I landed, one of the very few differences that I observed between the people whom I had left and those among whom I had come was a calmer and serener expression of countenance. This in the descending scale of intelligence became a stolid look, the outward sign of mental sluggishness. But, higher or lower, in degree or in kind, there it was—placidity instead of a look of intentness and anxiety. Now, to suppose that this difference is caused by less thoughtfulness, less real anxiety, less laboriousness, on the part of the Englishman, is to draw a conclusion directly in face of the facts. The toil and struggle of life is harder in England than it is here: poor men are more driven by necessity; rich men think more; among all classes, except the frivolous part of the aristocracy (not a large class), there is more mental strain, more real anxiety, than there is here, where all the material conditions of life are easier, and where there is less care for political and social matters. Why, then, this difference of look? I am inclined to think that it is due, in a great measure, to difference of climate—not to such effect of climate upon organization as makes a difference in the physical man, but to a result of climate which is almost mechanical, and which operates directly upon each individual. Briefly, I think that an expression of anxiety is given to the 'American' face by an effort to resist the irritating effect of our sun and wind. Watch the people as they pass you on a bright, windy day, and you will see that their brows are contracted, their eyes half closed, and their faces set

to resist the glare of the sun and the flare of the wind; and besides, in winter they are stung with the cold, in summer scorched with the heat. For about three hundred days out of the three hundred and sixty-five they undergo this irritation, and brace themselves to meet it. Now, a scowling brow, half-closed eyes, and a set face unite to make an anxious, disturbed, struggling expression of countenance, whether the man is really anxious, disturbed, struggling, or not. By the experience of years this look becomes more or less fixed in the majority of 'American' faces."

ONE THING AND ANOTHER.

Sweet Sicily has been shaken up by an earthquake.

One college out of debt—Princeton; means to stay out and be happy and improve its mind.

Of the \$40,000,000 four-per-cent. certificates issued only \$47,120 remained undisposed of on the 18th.

The superintendent of the Washington monument has at last been authorized to buy stone and begin work.

There is no such man as that Canadian for Hanlan the oars. He beat Elliott, the English champion easily.

Betsey Patterson's boy ought to be Napoleon IV. He had an able mother, if not a royal one, as had the present Prince Napoleon.

The French Parliament will quit Versailles and go back to Paris as soon as it can make the necessary alterations in the Constitution.

It grieves the Papal heart to have even Protestant England leave Mexico out in the cold. Is working to have those two countries resume diplomatic relations.

The Stanley-Hazen court-martial has terminated in the enunciation of the principle that army officers mustn't "abooze" one another: it is detrimental to the service.

Pretty American troops visiting Canada under arms: the Kanucks think they have had enough of it, and have decided to grant no more permissions for such displays of armed sentimentality.

The Republicans of California pledge themselves to support the new Constitution of that State. They have an anti-Chinese plank in this platform, and they declare for small holdings of land.

It was the Peruvian iron-clad *Huascar* that "rammed" the Chilean *Esmeralda* and sunk her with one tremendous push of the horn. Don't stop to mind your guns, sailors, but ram! ram!! ram!!!

The London *Times* thinks the British people will soon be demanding a grand Parliamentary election, in order to give expression to what they think of the Beaconsfield Ministry and its administration of their affairs.

Silver won't stay down. Have to consider its claims from time to time. Are doing so in Germany, England, France and America at this time. It is suggested that we dig the Panama canal and pay for it with the silver in our treasury.

Lord Augustus Loftus, formerly Minister at St. Petersburg, is scooting across our country on his way to be Governor of New South Wales—only stopping to see Niagara Falls, Chicago, she that was Brigham Young, and the vale of Yosemite.

Of late years we notice that when a Southern Senator undertakes to bull-doze a Northern Senator he generally finds a man that is a little too tall for him. That is because the Puritan conscience is a little more bully element of character than any Southern pride of life and chivalry.

The Democrats have at last got another Army Appropriation Bill through both houses of Congress. It has a little rider providing that the army shall not be used as a police force to preserve peace at the polls. The debate on it in the Senate was sufficiently ill-tempered.

Through the enterprise of the New York *World*, the Khedive of Egypt has signified to the State Department of the United States his willingness to let us have that other Cleopatra's needle. Arrangements will soon be made to bring it to New York and set it up in some one of the public places.

Mr. Burdette, of the Burlington *Hawkeye*, has been giving a bit of advice to a "humorist" which shows that he is true "salt of the earth." "Be manly," he says, "and honest and gentle, gentle in the old courtly meaning of the word, in what you write, and let your natural humor take care of the 'rest.'"

The boss of Egypt has given up his grand plan by which, under native administration, he was to pay the bond-holders in full. He has surrendered the whole matter of security and rate of interest on the consolidated debt to France and England. A few more such somersaults as this and he'll Khedive into perfect obscurity.

It comes out that the strength of the Rothschilds lies, first, in their strict obedience to one head; next, in their ability to get all the knowledge they need; and, lastly, in their immense credit and capital, which come naturally from the first two conditions. Try on some of this obedience, you multitudinous mob, of-every-man-his-own-boss!

No Englishman can beat that Edward Payson round on a wager. Did 550 miles in six days and had time to spare. Took the champion's belt and got \$2,500 in cash and out-did the record by nearly 50 miles. And yet it has to be noted that we have no castles in this country, and no men with old, hereditary, time-worn handles to their names.

"There are," says Mr. Preston Powers, a son of Hiram Powers, the sculptor, "more American Art students in Florence than of all the other nationalities together." He says of American sculpture: "There is an indefinable but very appealing grace in the American touch which constitutes a distinctive charm and imparts an individuality of its own."

M. de Lesseps, who is to further the Panama canal, started out with an experimental preliminary call for 2,000,000 francs, in shares of 5,000 each, and the whole was subscribed in two days without any special advertising. May be there are French capitalists who can't buy into that Suez Canal, and are determined to have an inter-oceanic canal of their own anyhow.

This is what it is to be a Prince and have a princely education. The late Prince Napoleon's nurse was an English woman, and he had a German-Swiss valet: both were enjoined to speak to him always in their respective tongues, while his mother addressed him in Spanish, so that the boy grew up to be a good linguist without any effort. It is said he could read in four languages when he was seven.

The conservatives will have it that only about 3,000 or 4,000 negro emigrants have gone to Kansas, and that the shower is most over. That exodus, however, has had a great effect on the Mississippi mind. The most active spirits of the Cotton Planters' Association of that State, are fully impressed with their miserable business system—the tenant, share and credit systems in which both whites and blacks are involved.

It is a very practical sort of philanthropy when rich people, like Mrs. Fletcher Harper, open their seaside cottages to young working women who need a fortnight of sea air and sunshine. Not every one can own a part of the seashore; for this reason let us relax the exclusiveness of our private property in the sea breezes, and do what we can to give every one a standing-place while he sniffs the invigorating odors of the tempestuous brine.

Edward Payson Weston, the original American pedestrian, with a spice of pietism in his composition, and remarkable for being always in the field, as well as for the great things which he undertakes but seldom quite accomplishes, has been triumphing in London lately in a match with Harding, Brown and Ennis, three other eminent pedestrians, when he made 390 miles in four days—fifteen miles better than the best recorded performance.

This, 1879, is the Harvard centennial of that old Greek letter society, the *Phi Beta Kappa*, founded somewhere about 1776, by the students of William and Mary's College, Virginia. Branch societies were organized at Harvard and Yale by Elisha Parmelee, afterward a consumptive young minister, born at Goshen, Conn., in 1755. Among its founders were Bushrod Washington and John Marshall who became Chief-Justice of the United States.

The French and English consuls at Cairo have invited the Khedive to step down and out. He didn't abdicate, but he begged for a little time in which to consult with the Sultan at Constantinople. Germany and Austria are also nagging the Egyptian. They declare they will coöperate with France and England if the floating debt is not paid in full. The Sultan has answered, "Don't you abdicate, but make the Powers refer all their questions to me."

The English Tory and the American Republican and the French Legitimist, or Member of the Right, all seem to have this in common: When they are in the minority they will sit and vote, but they do not really acknowledge the right of those other fellows to be there and govern the country. Liberalism in England, Republicanism in France, and Democracy in America have each to endure a sort of moral bull-doing which comes from the religious element in the opposing parties.

The work of salvation from dirt goes on. In the *Atlantic* for July, Geo. E. Warring, Jr., says: "It is only about four years since I published in these pages a series of papers on 'The Sanitary Drainage of Houses and Towns.' So far as possible, I therein stated fairly the condition of the art at that time. Viewed in the light of present knowledge on the subject, those papers are already, in many respects, quite out of date. Knowledge has increased, experience has multiplied and invention has been most fertile."

Anent the ill-paid literary people, the "Contributors' Club" of the July *Atlantic* says: "The non-pecuniary rewards of law, etc., are not only difficult of attainment, but are very few at that, while the slightest poem or essay brings its stay-at-home or traveling young lady author much honor and reputation with the only public she cares for. This literature is not only the most 'honorable' of all trades, but it is that which, from other causes, the labor of the artisan must always be the worst paid, for in no other can unskilled labor be used to such advantage."

The hope of Bonapartism lies dead in South Africa, in the person of the young Prince Napoleon, speared to death by the Zulus when he was out on a venturesome exploring expedition. Old Bonapartism is fluff and toddling and none too hopeful. The young Prince was near his 24th year; elegant, accomplished, eloquent if need be, manly and above reproach. His parentage made him a center of attention, and his taking-off occasions the whole civilized world a sense of loss, though it may have little or no sympathy with the cause he represented.

The Commercial Club of Chicago has been visiting the merchants of Boston. Dr. Holmes welcomed them in a poem ending thus:

"There are cities by rivers, by lakes and by seas,
Each as full of itself as a cheese-mite of cheese;
And a city will brag as a rooster will crow.
Don't your cockerels at home—just a little, you know?
But we'll crow for you now! here's a health to the boys,
Men, maidens and matrons of fair Illinois,
And the rainbow of friendship that arches its span,
From the green of the sea to the blue of Michigan."

The law-making attempted by our friends, the Democrats, looks a great deal more like preparation on their part for the Presidential election of 1880 than it does like *bona-fide* legislation—legislation which braces up the farmers and mechanics at work; quickens the movements of the common carrier; inspires the merchants and traders; opens up our rivers and improves our harbors; sends the school-master abroad; gives every man a measure of wealth, and leisure to realize that we are not all miserable toads under that agricultural instrument called a harrow, but lively souls hoping sometime to burgeon forth and blossom in a land where the stones are all picked up and the killing frosts never come.

A bit of Democratic cleverness is their introduction in Congress of a bill to prevent political contributions by civil-service employers. This is a bit of civil-service reform that goes beyond the ideas of Mr. Hayes, and greatly interferes with the liberty of the individual. He undertook to relieve his officers from the tyranny of party managers and compulsory assessments for party purposes. If our civil-service employers were Democrats we should never hear of this attempt to deprive a citizen office-holder of his right to defray some part of the expenses of a political campaign. Giving his time and labor to party business is another thing: those are bought and paid for by the Government, and the Government should not suffer itself to be defrauded.

The cotton-spinners of Fall River, Mass., submitted last year to a reduction in their wages of 15 per cent. on the understanding that it would be restored with the return of better times. The employers say they lost \$4,000,000 by the bad times, and they very naturally want to make that up before they consent to call the times very good. Not so with the spinners who go home to wash in a tin basin, and not with perfumed soaps either. They say "the good time coming" has come, and they propose to stick to that point and throw away the \$310,000 which is paid to them monthly, to say nothing of having to live three weeks or so on their little sums of money they have laid away. A "strike" is generally a slap in one's own face. It is the resistible impinging on the impenetrable.

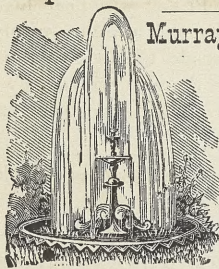
Bishop Smith, of Kentucky, the senior prelate of the Episcopal Church in America, as we learn from the *World*, undertook some forty years ago, when he got his bishopric in the "dark and bloody ground," to break up the fashion of manslaughter prevailing there. By writing to the County Clerk of each County he concluded that there were about one hundred unpunished homicides in that State every year. He found himself powerless to affect the leaders of public opinion. "And thus it remains to this day," says the venerable Bishop, "and thus it will continue, while mothers and wives, daughters and sisters, and other high-spirited women continue to use such expressions as these: 'If any man dear to me did not resent an insult, I would never speak to him as long as I lived, never!'"

The war of the Rebellion swept our merchant clippers from off the sea and gave them to Great Britain. The improvement in steam vessels is one of the causes which keep them from ever coming back. "A steamer of the old kind," says Blaine in a recent address before the New York Chamber of Commerce, "capable of carrying 3,000 tons' weight could sail on a voyage so long that she would be compelled to carry 2,200 tons of coal, leaving room only for 800 tons of freight; whereas, one of the new kind, of same capacity, would make the same voyage and reverse the figures, requiring only 800 tons of coal and carrying 2,200 tons of freight. This was, in short, a total revolution on the sea—almost as great as the steamboat had wrought in the carrying trade on our rivers, or the railway on the land." But the trouble is that we don't even own those improved steamships. Here is the place for the "weeps."

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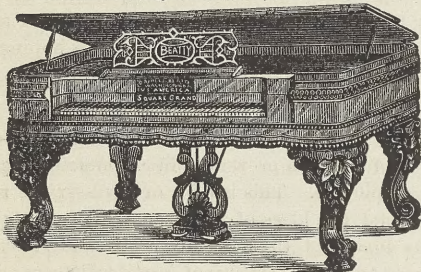
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Going North.		Time Table.		Going South.	
ACCOM.	MAIL.	STATIONS.	MAIL.	ACCOM.	
	11 35 A.M. Dep.	Middletown Arr.	5.10 P.M.		
8.00 A.M.	4.40 P.M.	Walton	11.40 A.M.	6.50 P.M.	
9.05 A.M.	5.51 P.M.	Sidney	9.17 A.M.	2.42 P.M.	
11.00 A.M.	6.50 P.M.	Norwich Dep.	8.45 A.M.	1.00 P.M.	
8.15 A.M.	6.55 P.M. Dep.	Norwich Arr.	8.15 A.M.	7.30 P.M.	
11.44 A.M.	2.49 P.M.	Community	10.03 A.M.	3.41 P.M.	
11.55 A.M.	3.00 P.M. Arr.	Oneida Dep.	9.50 A.M.	3.25 P.M.	
7.10 A.M.	3.15 P.M. Dep.	Oneida Arr.	9.33 A.M.	7.50 P.M.	
11.30 A.M.	6.45 P.M. Arr.	Oswego Dep.	6.00 A.M.	7.25 P.M.	

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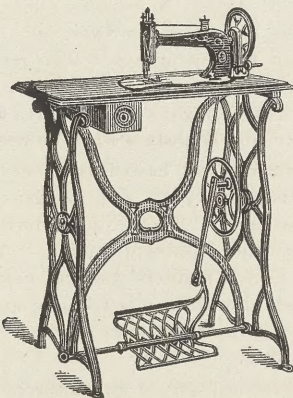
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